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rainbow you must not indicate where it is with a gesture, but merely say "there is a fine rainbow in the east", or the in the south, as the case may be.

In spite, or perhaps, because of, the complexity of their religious system and the number of overlapping deities whom they worship, the Min Chia cannot be called a really religious people. In their culture religion plays a secondary part. Lacking any unified and defined system of beliefs their religion has never been the dominating and co-ordinating force which Islam has been to the Moslems, or as Christianity was to the Christian nations of the west. Very rarely, except in a ceremony, will one hear the names of the gods on the lips of a Min Chia. Religion has never given common expletives to the language, and is seldom a subject for conversation. It is characteristic of their attitude that difference in religion is not felt to be so significant as difference in descent. To the Min Chia a Moslem is not primarily a fellow-countryman with a peculiar religion, he is a member of another race. A man asked to distinguish between two muleteers, one of which was a Moslem and the other a Yunnanese, said, "this one is the Chinese, that is the Hui Tze". "*Han jên*," the word used for Chinese, means Chinese by race and speech, "*Hui Tze*" a Yunnanese slang term for a Moslem, is derived from the name Hui Hui, an old Chinese name for the Uigur tribe of Tartars, who were among the first Moslems to be known to the Chinese. Yet these Moslems, although of alien origin, have been settled in Yunnan for six centuries and are entirely Chinese in appearance, dress, and speech.

The same attitude exists towards the Christians. Even well educated Min Chia and Yunnanese are unable to understand or believe that the Christian missionaries have come to the country merely to convert people to a new religion. Such an aim seems to them meaningless. The idea

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of an exclusive creed, the one true way distinct from all others which are false, is so unfamiliar to their mental habits as to be barely comprehensible. They are therefore convinced, against all denial, that the Protestant missionaries are the paid agents of the British Government, and that the Catholic missionaries play the same rôle on behalf of the French Government. These two powers are the only European nations familiar by name to most of the Yunnanese peasants, since their possessions in Burma and Indo-China march with the Yunnan frontier. The feeling that converts to the Christian faiths are in some way the servants of foreign powers and perhaps not really loyal to their own country accounts for a good part of the ill-will with which they are often regarded.

Both missions find the Min Chia refractory material. Nearly seventy years have elapsed since the Catholic and Protestant missions were established in Ta Li, but their respective converts cannot yet be counted in three figures. This may in part be due to the fact that both missions have hitherto concentrated on the city folk who can be reached by missionaries familiar with Chinese, and only in recent years endeavoured to find Min Chia speaking converts who can preach to the villagers in their native tongue.

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CHAPTER II

FOREIGN CONTACTS AND CHANGES

177 No picture of Min Chia society would be complete if all reference to alien influence other than Chinese were omitted. In earlier chapters the character and scope of the Chinese influence on society in its various aspects has been discussed, here it is intended to review the nature of Min Chia contacts with European and other foreigners and the changes which such contacts have caused.

Although it is in no sense unexplored, there is perhaps no country, except Tibet, which is as little known to Europeans as Western Yunnan. Until very recently the only means of access was a tedious journey of many days over rough roads infested with robbers. Since the war with Japan, and the realisation of the importance of the route to Burma, a growing number of Europeans have made the journey across Yunnan from K'un Ming to Burma, either on foot or as pioneer motorists. Apart from the resident missionaries these travellers are the only Europeans with whom the Min Chia have even a fleeting first-hand acquaintance. As many travellers either do not speak Chinese, or have only an imperfect understanding of the Yunnan dialect of Mandarin, the influence of the chance and brief contacts they may make with the people can be discounted.

197 The Min Chia, therefore, gets his ideas of the European and his culture from the resident missionary, and it is therefore important to describe the character and extent of missionary work in the Min Chia districts. There are Protestant missionaries at five centres in the Min Chia country, Ta Li, Erh Yuan, Shih Ku, Lan P'ing and Chien Ch'uan, places which are on the average fifty miles apart.

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The Catholics have a mission station at Ta Li with an outpost in one of the villages on the lake shore, and they also have a station at Niu Kai, two days' journey to the north of Ta Li, in Erh Yuan *hsien*. The total number of European missionaries of both religions in the Min Chia area is thus about twenty at the outside, including the wives of the Protestant missionaries, who are, of course, all missionaries themselves. Apart from these there are Protestant missions at Li Chiang and Hsiang Yun, just beyond the Min Chia country, but as these missionaries work among other peoples, their direct influence on the Min Chia is slight.

Quite recently one Protestant missionary and one of the Catholic Fathers have begun to study the Min Chia language, but until the most recent past no missionary of either religion spoke Min Chia, since in the cities where they are established most of the population is bilingual and can understand Chinese. In the country districts, where Chinese is imperfectly understood, or not at all, missionaries are accompanied by Min Chia convert evangelists who preach to the congregation in their native language. On the other hand the missionaries of the China Inland Mission (Protestant) who are established in Ta Li and Erh Yuan, are proficient and fluent Chinese scholars, speaking the dialect of Mandarin used in Yunnan, and easily understood in that language.

The Protestant missionary societies have a zoning agreement by which the territory of the missions is defined, and it is considered a breach of this agreement for one mission to intrude upon the field of another. It seems perhaps unfortunate that at the time this agreement was made, either by inadvertence or for other reasons, the Min Chia districts were divided between two societies, doctrinally distinct. The China Inland Mission, a federation which includes

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797 Anglicans, Presbyterians, Methodists and Baptists, but has a strong Evangelical outlook, is the largest missionary society in China, and was the first Protestant body to enter the Yunnan field. The station at Ta Li, one of the first to be opened in the province, dates from the early eighties, and it was only much later that the other societies entered Yunnan, and were given the northern districts as their field. These districts include a large part of the Min Chia territory, and thus the stations at Shih Ku, Chien Ch'uan and Lan P'ing are assigned to the Pentecostal Mission, whose doctrines are in important respects unlike those taught by the China Inland Mission.

The agreement in any case does not apply to the Catholics, who conduct missions where they think fit without regard to whether the Protestants have already entered the region or not. The Seventh Day Adventists, who have large missions in China, also disregard the agreement, but they have no permanent mission station in Min Chia districts.

The Catholic Fathers, of the Société des Missions Etrangères, are French and Spanish, while the Protestant missionaries are Americans, English, Australians and Canadians.

This fact, the division of nationality between the Protestant and Catholic missionaries, has led the Min Chia into a very common and not unnatural error. It is the firm belief of all people in Ta Li, even the educated, that Catholicism is an entirely *different religion* from Protestantism, and that whereas the former is the religion of the French, the latter is the religion of the English and Americans. The fact is that the Chinese word for Christianity, " Chi Tu Chiao," is hardly ever used and is barely known to most Min Chia, who, in common with the Yunnanese of other races, always talk about " Ye Su

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Chiao," "The Doctrine of Jesus," which means Protestantism, and "Tien Chu Chiao," the Doctrine of the Lord of Heaven, which is Catholicism. Very few Min Chia know that these two are variant forms of the general Christian religion.

The Min Chia are also under another mistaken impression, perhaps more hampering to missionary work than the first, namely that all Catholic missionaries are the paid agents of the French government, and that all Protestant missionaries are equally the servants of the English government. The fact that many Protestant missionaries are Americans does not shake this universal belief. This idea is not as foolish as it sounds, for the special position of Europeans in China, the system of Extraterritoriality by which no European subject or citizen of the Treaty Powers is subject to Chinese jurisdiction, not unnaturally seems to suggest that these people are the agents of the governments which take such an interest in them. To the rural Chinese or Min Chia it is inconceivable that a government should protect and privilege anyone who was not an official. It is too, equally strange to them that people should give up their lives to change the religion of distant strangers. They find it very hard to understand the motives for this conduct, and the easiest explanation is that the missionary is paid to do it.

The missionaries of both religions lead, in fact, very simple and austere lives, but it would be impossible for them to abandon all the standards of European comfort and hygiene to which they are accustomed, and in consequence, simply by taking some trouble to be reasonably comfortable and healthy, they have to live in a way which seems to most Min Chia very luxurious. Few of the wealthiest Min Chia have glass windows, or oil lamps of any power, or an easy chair, or fly-screened windows. The mission station

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797 equipped with these simple necessities, seems therefore a
177 wealthy and even prodigal establishment. Many missionary ladies do much of the housework themselves, but they usually have one servant to help in the cooking. Very few Min Chia, if any, have any servant except a more or less imbecile slave girl, and this standard of modest comfort thus seems extravagant to them. In this way, and quite unconsciously, the missions are setting a new standard of comfort and living conditions, which is having a slight but increasing influence on the habits of the wealthier Min Chia class, who are often better supplied with money than the missionaries themselves. This indirect influence on living conditions, of course, only affects the cities where mission stations are established, and only a small class of the richest residents in these cities. Nevertheless, as living exponents of the western manner of life and its modern comforts of which the educated class reads in current Chinese literature, the influence of the missionaries is considerable, if involuntary.

797 The direct influence of Christian teaching is less easy to assess, for the approach of the Catholic and Protestant is quite different. It is true that neither body expects rapid and flamboyant success ; both confess that the Min Chia are an unresponsive people, rooted in their own way of life and traditional, if vague, beliefs. The Catholic hopes to effect Christianisation by a slow and continued process of instruction, and sets less store on individual conversions. The Protestant, founding his practice on the Doctrine of the Elect, only expects a few conversions but expects that these, unrecognised members of the Elect, will at once respond to the Word of God when they are given the opportunity of hearing it. Consequently the Catholic missionaries are concerned with the continuous and close instruction of the group of people among whom they live,

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and particularly of the children, for whom they provide a large and well-attended school. As one of the Fathers said, " We think it takes three generations to make a Christian".

These methods are recognised to be slow, for Baptism is only accorded after a very long and thorough instruction, and in consequence the number of Catholics is much smaller than the number of those who attend Church, or Catholic School. There are, perhaps, one hundred baptised Catholics resident in Ta Li and the adjacent villages, but there are also a large number of Catholic children at the school, whose parents live in other places, and send the children to board at the Mission School. This school, which comprises an elementary and Middle School division, follows the curriculum of the National Schools in all respects except the addition of Catholic doctrine. Many of the teachers are laymen and some are not even Catholics. The object of the Catholic missions is to convert the people to Christianity with the least possible change in their culture and way of life, and this outlook is in many ways opposed to that of their Protestant competitors.

The Protestant missionaries spend a great part of their time preaching in the villages and countryside, endeavouring to bring some knowledge of the Gospel to everyone, in the hope that some will be interested and come for further instruction. They no longer concentrate on the people of Ta Li city or the immediate environs, for these are held to have had every opportunity of hearing and believing the Christian doctrine for many years past. If they have not responded, it is because they have not got it in them to respond, and it would be time wasted to preach to them. Since they are mainly concerned to spread the Gospel the Protestant missionaries do not keep a school. Since, also, they believe that not all humanity can be saved, and that the world as we know it must perish in the catastrophe of

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797 Armageddon, they are not concerned with building a Christian community or nation, for they deny that any community is truly Christian. Thus the long-term methods of the Catholics make no appeal to them, for their approach is to the individual soul. On the other hand they require their converts to abstain from tobacco smoking, and alcohol, and discourage them from attending stage plays and similar entertainments. They thus require a Christian to change his manner of life entirely, and give up many of the characteristic customs of his native culture.

Like the Catholics, the Protestants also do not easily accord baptism, and as the convert has to shoulder some financial responsibility for the maintenance of the Church, and suffers some social disabilities for his new belief, there is little temptation to join the Church for unworthy motives. No doubt for this reason the number of professing Protestants does not exceed seventy in Ta Li and the adjacent country, and many of these are old women. It is, of course, possible that when the missionaries of both religions are proficient Min Chia speakers they will make more converts among the outlying villages where Chinese is only partly understood. The fact that the language is not written, and thus cannot be used for instruction in the schools or for translations of the Scriptures, has discouraged the missionaries from learning it.

797 771 Ignoring, for the moment, theological explanations, it is of some interest for the ethnologist to consider why it is that the missions have produced so small an effect on the Min Chia and the Yunnanese Chinese, peoples who at first sight, from their attitude to their own religions, would seem to be ripe for conversion. The Min Chia, although traditionally attached to Ancestor Worship and the festivals of the gods, are very little interested in theology and abstract ideas. They are not disturbed by conflicting beliefs

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and do not seem to have that craving for certainty and authority in religion which marks the peoples of the West. Like the Chinese, who by their proverb "Three Ways to one Goal", deny the exclusive validity of any one creed, the Min Chia are quite prepared to add another god to the pantheon, but not willing to recognise any one god as supreme and unique.

The Chinese attitude to religion has always stressed the ethical rather than the theological side, it is always more important to them that men should act rightly rather than believe the Truth. Consequently their approach to the teaching of Christianity is not by faith but by ethical judgment. The Catholics would have people believe in the dogmas and doctrines of the Church, but to the Min Chia and Chinese this is less important than the code of behaviour which these doctrines authorise. Here they find little that is new to them. Christians are monogamous, but so, for economic reasons, are the vast majority of the Yunnanese of all races. The existing code of morality is high and strict, and they do not find in Christian ethical teaching any call to a radical change in morality which would necessitate the abandonment of Ancestor Worship.

The Protestants require them to give up smoking, wine drinking and seeing theatricals. These injunctions do not make a wide appeal to ordinary men. Opium smoking is indeed generally condemned by the Chinese moralists themselves, and the government is endeavouring to suppress it, but tobacco seems to most Chinese, as to many Europeans, a harmless indulgence. Nor is drunkenness a social evil among the Min Chia or Chinese. Wine is never drunk except at a party, and then very rarely to excess. The Chinese stage is probably the least licentious, not to say the most moral, of any in the world, and most plays are definitely based on an ethical idea such as loyalty, conjugal

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797 fidelity, or patriotism. The Min Chia therefore does not
183 easily recognise these activities as immoral or inconsistent with the good life, and is apt to regard these prohibitions as rather mysterious taboos similar to the Moslem avoidance of pork. Unaware of the European social background which has led many Christians to condemn the stage and the public house, the Min Chia does not see any connection between these things and ethics.

If, then, the Catholic appeal to some extent fails because people are not called upon to give up enough, or rather to make what would seem to them intelligible changes in their way of life, the Protestant message seems to the Min Chia to demand strange and, as it were, irrelevant sacrifices. Neither mission has yet found a simple and compelling appeal in tune with the real needs and aspirations of Min Chia society. Yet these needs and aspirations exist, and among the educated younger generation there is a profound dissatisfaction with many things in the present order of society. A growing number of young people resent and resist the compulsory marriage of a couple wholly unknown to each other personally, and very few men of under middle age can now be found to defend the institution of concubinage. Young men are becoming aware of the poverty about them, and of the lack of modern conveniences which elsewhere are accepted as a matter of course. The consciousness of a defective economy and of social injustices naturally leads to disbelief in the values underlying all existing institutions, in fact to revolutionary sentiment.

178 It must be remembered that in its attitude to revolution-
797 ary opinions the Chinese Government is in a peculiar position. It claims to be itself a revolutionary government, the destroyer of the Manchu Empire and of the military juntas which succeeded the fallen Emperors. It has itself condemned in outspoken decrees many of the institutions

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and customs of the past. At the same time the government is anxious to regard the revolution as definitely over, at least in matters of internal policy. It plans and hopes to execute reforms and a vast reconstruction of the economic life of the country, but it is silent upon questions of social change, and was, until the outbreak of the war with Japan, definitely fighting Communism, which in China meant in practice land reform without compensation to the landlords. Yet everyone really knows, and many privately admit, that land reform is essential if any change or economic progress is to be made, and everyone knows that even before the Japanese invasions impoverished the country, there was no possibility of landlords being compensated at anything approaching the market value of their land.

For the time being this unresolved problem can be shelved until the Japanese are driven out, and when that happens it will most likely be found that in the areas of guerilla warfare the problem has solved itself by the disappearance of the wealthy class and the actual occupation of the land by the guerilla peasants. In western Yunnan, which is never likely to be invaded, the problem will have to be solved by other means. Some realisation of this, a growing knowledge that they live in a world which must soon see vast changes, is permeating the literate Min Chia and spreading as a vague unrest through all classes of society. People begin to ask what will happen when the soldiers, or some of them, who have gone to the war, come back. More Yunnanese than at any previous time in history have now been taken out of the province and inured through war to scenes of violence and destruction.

Among those who become converted to Christianity there are many who feel this sense of impending changes and the need for them. Men who are of independent mind and observe what goes on, seek for some organisation which

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797 will direct the inevitable changes into beneficial reforms, 178 and some find it in the Christian churches. Others, inspired by very similar feelings, but of a less religious turn of mind, go to the teaching of Communism or the more left wing interpretation of the doctrines of Sun Yat Sen, the founder of the Nationalist Party of China. Neither missionary nor party organiser is willing to recognise the essential identity of the psychological motive which impels convert and recruit, but to the observer outside these organisations it is often apparent.

797 Among some of the non-Chinese tribes of Yunnan the missionaries have had much success. The Li Su, and in some places the Miao, have been converted in large numbers, but so far no similar movement has touched the Min Chia. As a general rule it may be observed that the peoples least touched by Chinese culture are more easily converted to Christianity, and those who have more thoroughly adopted Chinese ways are the least susceptible to missionary enterprise. Thus, the Li Su are a primitive mountain folk who had never adopted Buddhism or the Chinese form of Ancestor Worship. It is, however, an open question how far these mass movements towards Christianity are really religious rather than vaguely political. It must be remembered that the more primitive peoples still retain a considerable hostility to the Chinese government and settlers, and that the missionary is, mistakenly, but universally, looked upon as the representative of a foreign power. The idea that by becoming Christians they would cease to be under Chinese control has undoubtedly existed among the primitive tribes and contributed in some degree to the rapid conversion of many of the Li Su.

The Min Chia are untouched by this consideration because they do not feel themselves to be an oppressed people and have no desire to distinguish themselves from the Chinese

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among whom they live. Their aspirations are all towards 797
acquiring the advantages open to an educated Chinese, and which are not denied to a Min Chia who has the same standard of education. Consequently no political advantage is thought to accrue from becoming a Christian, and some social disabilities undoubtedly do exist. Missionaries fre- 797
quently refer to the persecution which converts have to 798
undergo, and the expression is strictly correct if it is understood as a covert enmity and family disapproval. There is no organised or systematic persecution by the authorities, who, indeed, are bound in law to toleration. Nor is there a ferocious anti-Christian sentiment among the people such as makes any conversion of a Moslem to Christianity almost a sentence of death in many parts of the world.

Persecution in Yünnan means cold looks and unfriendly remarks ; family pressure upon the convert ; perhaps the loss of a position with a house of business or a school. It is in no sense a general hostility felt and expressed by all the community. Nevertheless, there is enough ill-will to prevent many faint-hearted people from professing what they would like to believe, and the embarrassing relationship with an unconverted family restrains others. The Christian convert must withdraw himself from the worship of ancestors, and as has been shown in earlier chapters this means that he must cut himself off from the intimate ceremonies and holidays of the home. The Min Chia home is also the temple of ancestral worship, and each member of the family has a part to play in the rites. It would be easy for the convert to cease to frequent Buddhist shrines or the temples of other gods, but he cannot avoid the ceremonies of Ancestor Worship which take place every day in his own home.

A junior member of the family may find this atmosphere

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so difficult that he will prefer to emigrate to some other place where he will not be under family pressure, but when the head of the family is converted it often leads to a real breach, since other members refuse to permit the worship of the ancestors to cease, and the only solution is to divide the home. Perhaps for this reason conversions are usually confined to members of less importance, students far from home, old women whose rôle in the family is of minor importance, or young girls who will in any case soon marry into another family. Much pressure is exerted on young women who become converts as it is felt that their attitude may be displeasing to the family into which they are betrothed, while they themselves are often unwilling to marry non-Christians. These family difficulties account for a large part of such hostility as is generally felt to Christianity, for older people often fear that such complications will disturb the arrangements they have made.

The influence of missionaries resident in the country is thus perhaps more indirect than direct. The Christian community is small, and in spite of the fact that several of the highest Chinese National leaders are Christians, there is in Yunnan no general movement towards the western religion.[1] As members of those western nations who are most strongly influencing the Chinese culture, the missionaries by their way of life as much or more than by their teachings are exerting an increasing influence on the standard of living adopted by the wealthier class. This influence is the more important as they are the only foreigners of any race who come in contact with the Min Chia people. Those members of the non-Chinese races

[1] The Generalissimo and Madame Chiang Kai-shek, General Feng Yu-hsiang, Mr. Sun Fo, Mr. T. V. Soong, Madame H. H. Kung, wife of the Finance Minister and sister of Mesdames Chiang and Sun Yat-sen, and others, all Protestants.

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who visit the Min Chia country, Tibetan horse and tea dealers, Li Su and Miao villagers, are all primitive people whose culture is inferior to that of the Min Chia themselves.

Although Burma is not far away as the crow flies, about two hundred and fifty miles at most, there is only the slightest contact between the two countries. Many Min Chia it is true do go to Burma to work in the winter season, but they congregate in the jade mines of the north where they see hardly any Burmese, and associate only with their fellow Yunnanese workers. The Burmese do not travel. All trade between the two countries is in the hands of Yunnanese, largely Moslem muleteers and merchants. The Indian merchants and traders who are so conspicuous in Burma itself never cross the frontier into Yunnan, and none are ever seen as far east as Ta Li. To most Yunnanese and Min Chia, Burma is " Ying Kuo," that is to say "England," and the belief is general among the less educated that it is the home of the English themselves, who they regard as a kind of ruling caste of Burmese.

Burma thus plays little part in the Min Chia conception of the outside world, and the influence of western culture is spread more through Chinese adaptations of our institutions and inventions than by direct contact with the neighbouring countries under English and French rule. The Chinese newspapers and periodicals filtering through weeks late into the towns of western Yunnan bring news of strange and far-off places with queer names ; Ch'e K'e (Czechoslovakia) and P'o Lan (Poland) ; the activities of a certain Hsi Te La (Hitler), and their bearing on the war with Japan. On a high pass between the Yang Tze and the Mekong, a Min Chia merchant on his way up into Tibet explained to me that England could not help China against Japan because if we brought our fleet to the eastern

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narrow valley, the eye meets wonderful mountain ranges and deep, narrow canyons, all densely forested. Indeed a wild and glorious country.

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Nying-ser La (Pass). — From the Ser-wa lung-pa (Ser-wua-lo of the Li-su) the trail ascends gradually, at first zigzag and then steeply, through Abies and Picea forest, with undergrowth composed of several species of rhododendron. To the south the Nam-la-shu-ga Peak [43] glistened in the morning sun; a pale pink sky illuminated the lovely icy scenery, while the deep valley of the Ser-wa lung-pa lay hidden in purplish-black shadows; only the projecting ridges were aglow from the faint, misty rays, reflected from the snow peaks. Higher and higher we ascend, stately Abies trees, 80–90 feet in height, towering all around us, their somber branches festooned with the long, yellow streamers of *Usnea longissima* and their feet embedded in soft, rich, green moss. As the sun appeared above the great divide and a flood of light permeated all, the frost and icicles glistened like diamonds in the morning sun and the entire forest likened a transparent, flawless emerald.

We reached the pass called Nying-ser La [43] (Yellow bamboo pass) at an elevation of 12,400 feet, and a wonderful panorama lay before us (PLATE 186). A tangled mass of rhododendrons, mixed with the ericaceous *Cassiope dendrotricha* with quadrangularly arranged foliage, covered the ground. Looking east there towered the great Salween—Mekong divide with its conical peak Dra-chhen; and to the west lay the huge Salween valley with its central barrier range called A-lo-la-kha. This range is much lower and the Doyon Stream flows east of it parallel to the Salween, into which it debouches farther south, united with the Ser-wa lung-pa. Buttresses covered with deciduous forest now in the most glorious autumn tints, drop abruptly into the deep valley below. From the Mekong divide a triangular spur extends steeply into the Salween valley, while to the south of it, a deep valley opens from the west, up which a trail leads to the eastern branch of the Irrawadi (Ch'iu Chiang 秋江), the Trun [44] of the Lu-tzu and Ch'iu-tzu. From the Nying-ser La (Pass) we descend through somber Abies and Picea forest with rhododendron bushes, and over an open fell which further on gave place to deciduous forests of Sorbus, Prunus, Pyrus, Populus, Litsea, Aralia, and rhododendron.

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Bahang village of the Lu-tzu tribe. — Bahang (Pai-han-lo 白汗洛), situated on a grassy bluff composed of granite-gneiss is reached after a zigzag descent through pine forest mixed with willows and poplars. The largest part of this bluff is occupied by the Catholic mission, with the Lu-tzu huts arranged around the slopes (PLATE 187). Bahang consists of 18 huts, besides the mission, and Père Georges André, the most friendly host, is the spiritual adviser of the Lu-tzu. The mission had been burnt twice in 34 years by the lamas of Ch'ang-p'u-t'ung, the last time in 1905. For four or

[43] This is the Nange La of HANDEL-MAZZETTI. The real Nange La Pass and Peak is however south-west of the Nam-la-shu-ga. The latter is a Lu-tzu name.

[44] This is the Nisirengo of HANDEL-MAZZETTI, *see*: note 36, page 330.

[44] The Ch'iu-tzu name is Trun, and not Taron as given on the maps and in books.